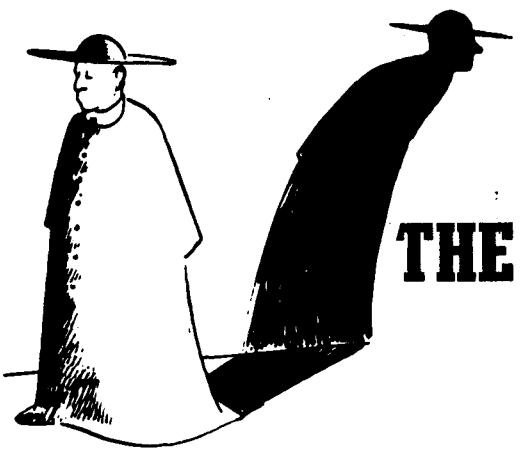
Volume XCVII No. 17 February 2, 1973 40 cents

commonweal



JAN 29 RECD

THE ETHIC OF CELIBACY
ROSEMARY RUETHER

BRAZIL: UNJOLLY GREEN GIANT
AGOSTINO BONO

TOWARD A THEOLOGY OF WORK
GEORGE ABBOTT WHITE

IN LOCO PARENTIS
COLIN L. WESTERBECK, JR.

FDR: THE BECKONING OF DESTINY
QUINCY HOWE

JOHN MOFFITT'S JOURNEY
EDWARD GLYNN

THE MENDELSSOHN GENIUS
BERNARD McCABE

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THEY'RE SENDING DELINQUENTS BACK HOME
JOSEPH P. FITZPATRICK

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NEWS & VIEWS

The Disappearing Nun

This is the season when Sisters are sending their "Dear John" letters to pastors to whose parish schools they will not be returning in the fall. And this year the letters are especially numerous.

In the Troy, N.Y., area, the Sisters of St. Joseph of Carondelet have sent notices to six parish schools that they will not be back.

In the Boston area, the Sisters of St. Joseph, largest religious community of women in the archdiocese, have announced that they are withdrawing from 24 schools by June, 1975.

Also in the Boston area, the Sisters of Notre Dame de Namur have disclosed plans to withdraw from 13 of 50 schools staffed by the order next June and 24 by 1975.

In the New York area, the Dominican Sisters of Newburgh are terminating services in seven of their schools.

There are also a number of single closings, as in St. Paul, Minn., where the Sisters of Charity of the Blessed Virgin Mary will leave Our Lady of Peace High School at the end of the current academic year.

The religious orders without exception have sought to place the best face possible on their decisions. The Sisters of St. Joseph in Boston, for instance, stressed the order's broadened response "to the total mission of the church in the Archdiocese of Boston [which] pointed to the need to supply religious personnel in the new areas of service to alienated and drug-addicted youth, and to the massive area of religious education for thousands of young people and adults."

The Sisters of Notre Dame de Namur declared that "the majority of our schools will continue and will, hopefully, become stronger as a result of this retrenchment."

But the positivism of the statements, these and others, is undercut by the fact that vocations have dried up. Thus, to attempt to portray the decisions to withdraw as constructive new delineations of apostolate is a mite strained.

How bad is the situation? Perhaps not everywhere as bad as with the Sisters of St. Joseph of Boston, but their vocations problem gives some idea of what religious orders generally are up against these days in keeping their ranks replenished. Between 1966 and 1971, twenty new members entered the order; during the same period, the order lost 563 Sisters through death, retirement or departure from religious life. That's a loss ratio of 28 to 1.

Suppressed Pastoral

The Jan. 13 *Manchester Guardian* features an article on a confiscated pastoral of South Korea's Stephen Cardinal Kim, which apparently detected months in advance the cynical nature of Korea's North-South rapproachement.

Said *The Guardian* report: "the cardinal with remarkable prescience questioned the government's motives in promoting so conscientiously the North-South dialogue. He could not know then, of course, that reunification was soon to provide a pretext for the laying to rest of an (albeit imperfect) democracy for the benefit of the power-holders."

Cardinal Kim's pastoral asked whether the July 4 agreement between North and South on the principles for reunification really was meant to transcend ideological systems, or was it "just a sham signboard put up to disguise the underlying intention of freezing forever the division of a people."

Was it really a first step towards satisfying the desires of 50 million people, "or was it simply a technique of power politics to prolong the power of the power-holders?"

Three months after the reforms, says *The Guardian*, people are arriving at conclusions the cardinal reached months before them: namely, "that the reunification issue was a pretext for Kim Il-sung and Park Chung-Lee to consolidate their positions" in North and South Korea, respectively.

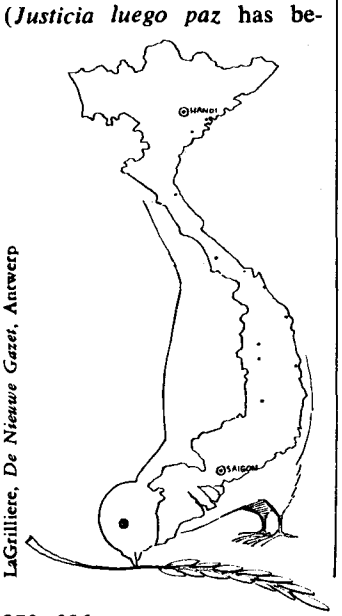
The Guardian describes the business as "an arrangement of convenience between two dictators" ruling out reunion of a divided people.

Had the cardinal's pastoral reached the public in August, as it was supposed to, it would have diminished, in *The Guardian's* opinion, Park Chung-Lee's credibility "in justifying self-sustaining reforms two months later by a quest for the Holy Grail of reunification."

The pastoral never got out because it was seized by the South Korean CIA—Chungang Chengbobu, a name, says *The Guardian*, so charged with horror for Koreans at every level of society that people prefer to avoid mentioning it. Chungang Chengbobu is an American legacy to South Korea.

The Postal Complex

The U.S. Catholic Conference's Division for Latin America recently decided to add to its postal-meter cancellation the words: "Justice, then Peace in the Americas." (*Justicia luego paz* has become a hallowed slogan among Latin American Christians, often forming the closing salutation in correspondence.)



LaGrilliere, *De Nieuwe Gazet*, Antwerp

So informed, Pitney-Bowes, the giant that controls 90 percent of all postage meters in the country, dispatched a representative to the Division for Latin America, and suggested that the Division come up with a less "revolutionary" phrase for the meter.

The Division declined, presumably on First Amendment grounds. Pitney-Bowes reluctantly printed up the offending banner.

Odds and Ends

—Being a conservative Costa Rican bishop is one way to view the future as happening now. Archbishop Carlos Rodriguez Quiroz of San Jose abruptly canceled a meeting scheduled for his diocese last month, on the grounds that it would be inappropriate since Costa Ricans are now "on the eve of the elections." The elections will take place in 1974. The meeting canceled was that of the regional commissions for justice and peace, covering Mexico, Central America, Panama and the Caribbean; the theme would have been "Faith and Politics."

—*There Goes a Good Idea Department*: Richard Nixon is reported to be considering a Department of Peace in his reorganization plans for government. According to *U.S. News and World Report*, the "agency would operate as a sort of trouble-shooting service all around the world to help keep disputes from erupting into armed conflict."

—*There Goes the Club Department*: A Milton Fenster Associates press release informs that the Knights of Malta has accepted its first black American member, Steven N. Lockett of Fort Lee, N.J. The order was founded in the 11th century.

JOHN DEEDY

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CORRESPONDENCE

Amnesty Debate

Toronto,Ontario

To the Editors: We who view and participate in the amnesty discussion from exile were pleased that *Commonweal* has taken enough interest in amnesty to print a major essay on the subject [Nov. 3]. We feel that amnesty relates directly to the overriding concern of our times: the need for a rapid and total end to the U.S. war in Indochina, and to the policies and practices which made it possible for that disastrous war to continue for so long.

Yet while we are pleased at your interest, we find it distressing that your essayist, James Finn, was so inconsistent with his own moral and political logic, and, in the end, so conservative in his judgment. . . . First let me make a general statement of correction to the entire thrust of Finn's essay: The question of conditional versus unconditional amnesty does not divide amnesty supporters, contrary to Mr. Finn. It only divides those who favor real amnesty from those who don't.

It has been our experience that, when pushed, those whose arguments against amnesty are the most vehement —such as Spiro Agnew, the American Legion and the rest—all of these quickly fall back to the position that a conditional amnesty would be all right with them. During the recent Presidential campaigns, when both Nixon and Agnew attacked amnesty with great ferocity, Agnew was careful to put it on record that they could negotiate on amnesty, as long as some stigma were attached to war-resisters. In the May, 1972 *American Legion Magazine,* the cover story was devoted to amnesty, and while, of course, the front line of defense was opposition to amnesty as such, the fall-back position, to which the bulk of the article was devoted, was an argument for conditional "amnesty," administered case-by-case according to the model of the Truman "amnesty" of 1947.

(Continued on page 407)

NEWS & VIEWS: 386 **CORRESPONDENCE: 387**
EDITORIALS: 387
UNJOLLY GREEN GIANT: *Agostino Bono* **388**
THE ETHIC OF CELIBACY: *Rosemary Ruether* **390**
THEY'RE SENDING DELINQUENTS BACK HOME: *Joseph P. Fitzpatrick* **395**
VERSE: *Michael Diebold* **394**
THE SCREEN: *Colin L. Westerbeck, Jr.* **398**
TOWARD A THEOLOGY OF WORK: *George Abbott White* **399**
BOOKS: *Quincy Howe, Edward Glynn, Bernard McCabe* **402**
ILLUSTRATIONS: *Front Cover: top, Vadillo,* Siempre, *Mexico; bottom, Henry C. Snyder; page 396:* Politique hebdo/*LNS*

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COMMONWEAL *A Weekly Review of Public Affairs, Literature and the Arts.*
Second class postage paid at New York, N.Y.
Printed in the USA and published weekly,
except biweekly Christmas-New Year's and June to mid-September,
by Commonweal Publishing Co., 232 Madison Ave., New York, N.Y. 10016
MUrray Hill 3-2042. *Copyright © 1973 Commonweal Publishing Co., Inc.*
US and Canada: $14 a year. Foreign $16. Single copies 40¢

ASSAULT ON THE FIRST

The Nixon word to the television newscaster is about as subtle as a cocked pistol: stifle yourself or your station may lose its license. Beneath the rhetoric, this is the unmistakable implication of legislation currently being pushed by the White House. According to the proposed law, individual television stations would be held accountable for the content of all network programs they carry, including news programs, or face loss of their licenses. So what's the problem? Offhand, the notion that a station should be responsible for the content of what it broadcasts seems unexceptionable. A recent speech by White House lieutenant Clay T. Whitehead, however, makes the real thrust of the legislation more clear. "Station managers and network officials who fail to act to correct imbalance or consistent bias in the networks—or who acquiesce by silence—can only be considered willing participants to be held fully accountable . . . at license renewal time."

For the individual TV station owner, the proposed Nixon bill offers two tempting incentives—first, he would need to renew his license only every five years instead of every three, and second, the process of winning a license away from an established station would be made much more difficult. One purpose of the Nixon Administration in framing the legislation as it has, obviously, is to try to drive a wedge between individual stations and the television networks. The Administration offer is one that will understandably tempt many a station owner, and one can only hope that most will realize that in the long run newscasters and station owners, publishers and editors will stand or fall together if the freedoms guaranteed by the First Amendment are eroded.

This move against the television networks is not, of course, something completely new; it is just one more broadside in the running war the Administration has been carrying to against the media. That war began with Vice President Agnew's verbal assaults; its most recent and perhaps most petty manifestation has been the barring from White House affairs of a society editor for the *Washington Post*, a paper whose effective criticism of the Administration has got under Mr. Nixon's notoriously thin skin. The President has largely stopped seeing even his Cabinet members because

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he does not want or welcome suggestions or criticism; perhaps he should confine his newspaper reading and TV viewing entirely to sports affairs. That way, certainly, the chance that he would see or read anything that would hurt his feelings would be minimal.

Of the TV proposals Nixon spokesman Whitehead said: "Who else but management can or should correct so-called professionals who confuse sensationalism with sense and who dispense elitist gossip in the guise of news analysis?" Few people in or out of television would claim that network news programs or documentaries are without fault, but this notion that TV is a radic-liberal hotbed is sheer conservative paranoia. Indeed, a more telling, and more accurate, criticism of TV is that it has failed to present really effective documentation on critical national issues. Nonetheless, one thing should be clear: governmental efforts to interfere add up to a cure that is far worse than any disease that might ail television. The sad thing, though, is that the Administration policy of intimidation is already having its effect —most TV newsmen have long acted as if they knew Big Brother was breathing down their necks, and many have become even more cautious since the Administration's newest assault began. How can TV people help but be affected? When G. Harrold Carswell was nominated by Mr. Nixon for the Supreme Court, for example, it was Jacksonville's WJXT, owned by the Nixon-detested *Washington Post*, which dug out the pro-segregation record that ultimately helped to defeat him. Now a group has suddenly appeared to challenge WJXT's license—and heading the group, by a strange coincidence, is the former finance chairman of Mr. Nixon's campaign for re-election in Florida.

In the climate created by this kind of pressure, the Nixon people can't lose with their proposed television legislation. Even if individual station owners are not seduced by the features that promise material advantage and protection from potential rivals, the very fact that the proposal is pending cannot help but have an intimidating effect on free speech. Mr. Nixon is thus stretching his long arm into every living room in the country, threatening to interfere with what Americans see on the tube. On what grounds can this be justified? The President and Mr. Kissinger cried peace during the campaign, but after the election Mr. Nixon chose to see his victory as a mandate for resumption of bombing in Vietnam on a barbaric scale. Will his apologists now claim that his electoral mandate also gave him some kind of divine right to undercut the First Amendment? And just what are the limits beyond which this Administration will not go? Despite the Puritan pieties of Mr. Nixon's Inauguration speech, this remains the central question.

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AWAKENING BRAZIL

UNJOLLY GREEN GIANT

All of South America may soon be dancing to a samba beat now that Brazil is awake and stretching. The continent's largest, most populous and most highly industrialized country is developing its own manifest destiny as regional leader. This is supported by the United States which has anointed Brazil as its anti-Communist watchdog and capitalist showcase for South America.

The military dictatorship is fitting the role well with economic and diplomatic forays in search of markets and political satellites.

"Brazil is looking at us with an open mouth," said a neighboring government official about the growing concern of living in the Brazilian shadow. Looking at a map helps explain the uneasiness. Brazil, slightly larger than the continental U.S., fills about 47 percent of South America. It borders every country except Ecuador and Chile, and has one of the greatest hydro-electric potentials in the world.

Population statistics are equally overpowering. Brazil reached the 100 million mark in 1972. Its population is four times that of its nearest rival, Argentina, and almost equals that of the rest of South America.

Added to size and numbers is the growing industrial potential fostered by the heavy influx of foreign businesses attracted by low wages, tax incentives, good profits and a government not threatening nationalizations. Foreign investment is estimated at over $5 billion, with at least 40 percent of this coming from the U.S. The result has been the development of heavy industry and technically complex consumer items such as automobiles and color television sets. Many of these products are for export. This gives Brazil an advantage over its neighbors, basically producers and exporters of agricultural products and raw materials instead of finished products.

Although the boom has not benefited the majority with the working class actually losing ground, it has produced gigantic growth rates with the gross national product reaching 11.3 percent in 1971. Most of the wealth is in the hands of the few with 5 percent of the population receiving 38 percent of the income while 40 percent receive only 8 percent of the wealth. This means that while the masses are poor, the nation's economy is strong.

A hard policy of domestic repression has apoliticized

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national life making it practically impossible for the lower classes to become socially conscious of their plight or to organize for change.

With tranquility at home, Brazil has been able to devote greater attention to spreading its influence. Uruguay, traditionally under Argentine influence, is now jokingly referred to as the next Brazilian state. Brazilians have been buying up Uruguayan cattle ranches and residential properties in the capital of Montevideo. Cattle are a main Uruguayan source of income. Montevideo is filled with Brazilians popping in for long weekends of shopping and recreation. Argentina, burdened with heavy economic and political problems, has been unable to match the offensive. This plus the chaos in Uruguay caused by the Tupamaros, urban guerrillas, has caused Argentina to abandon the field.

Brazilian investors are not worried about the guerrillas because they know their government will protect their investments. Brazil often masses troops along the border with Uruguay as a warning to overanxious guerrillas. It also massed troops during the 1972 Presidential election as a hint of invasion in case the socialist-minded candidate won. He lost.

The military governments of Bolivia and Paraguay are comfortably under Brazil's wing with both undertaking massive domestic repression. Brazil is making economic overtures to its Amazon neighbors of Peru and Colombia to ship their products, especially oil, via Brazil rather than construct arduous and costly transportation systems over the Andes Mountains to the Pacific coast.

Another Brazilian expansionist tactic is to send colonists into areas involved in border disputes. Brazil has disputes with many of its neighbors, but none of them has colonized the area in question. This gives Brazil de facto possession and the upper hand with rival claimants.

The military, in control since 1964, are fully aware of Brazil's power and potency and are promoting a sense of national superiority at home. The 1972 statistical synopsis issued by the ministry of planning and general coordination is explicit in extolling the virtues of the Brazilian people over its Latin neighbors. There is a traditional rivalry between Brazil, colonized by the Portuguese, and the Spanish-speaking countries forming most of the remainder of the continent. Brazil affirms that it has the most representative of the Latin-American populations.

The Brazilian population is the result of Portuguese miscegenation with Africans brought over as slaves and native Indians, plus migration waves from Europe and Asia, says the synopsis, in contrast to the static, separate Indian and European populations of the Spanish-speaking countries. This highly arguable analysis concludes: "And in the characteristics of the Brazilian population is found the most striking individuality in such a way as to affirm its qualifications as the Latin representative of the continental countries."

In another equally dubious passage, Brazil likens itself to the U.S. melting pot myth: "The Brazilian population, as that of the U.S., owes its formation to diverse ethnic groups through a process of integration which does not permit the predominance of one or another of these groups in certain areas to establish national or political differences."

The message is clear: "If the U.S. could forge an empire with a mixed population, so can we."

Although the other South American nations are concerned, this has yet to be channeled into a counterbalancing alliance and probably will not in the foreseeable future. The Spanish-speaking countries are torn by political disunity and most face serious domestic economic problems which prevent any one from emerging as a leader.

In terms of international power politics, the U.S. has made the logical choice in tapping Brazil as the overlord—at least for the time being. However, the U.S. may have a tiger by the tail in the future. Currently Brazil is happy with its foreign investors and sub-imperial directorship. But Brazil has the makings (size, population, natural resources, technical know-how) of a world power. To achieve this it will eventually have to throw off the foreign yoke. A growing nationalism exists in military and governing circles opposed to Brazil's wealth's serving foreign profiteers.

If this feeling grows, the colossus of the North may some day find itself toe-to-toe with the colossus of the South.

AGOSTINO BONO

(Agostino Bono, a previous contributor, is an editor for Latinamerican Press, Lima, Peru.)

COMING

JONATHAN POWER writes about the French "slave trade" in African workers:

"Most of the Africans working in France live in foyers. This one was a converted garage. There were 40 men living there. When I visited them they were on a rent strike. It was easy to understand why. Eight men to a room in partitioned cells that ran along either side of an internal alleyway. In the alley were small-time tradesmen selling shaving tackle, combs and Arabic literature—mainly religious. Chickens seemed to be everywhere. The kitchen-cum-living-hall was a hive of activity and clearly the central gossiping point. Five African women, employed collectively by the men, were stirring great bowls or rice and meat on innumerable gas rings. But there were neither chairs nor tables. Meals were taken on the floor."

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THE ETHIC OF CELIBACY

ROSEMARY RUETHER

The defense of celibacy by those who remain in it is frayed and tattered

The ethic which has supported a celibate ministry in Western Christianity for sixteen centuries is breaking down. The chorus of voices demanding a change in this discipline is rising. Yet most of the sociological studies on this subject skirt the theological foundations of this ethic in Christianity. For this reason odd rags and tags of the old presuppositions survive to prevent a coherent critique from emerging.

One hears, for example, from those priests who have broken psychologically with the relationship between ordination and celibacy, the statement that they don't happen to have this 'particular gift.' It is implied that this gift is a wonderful thing for those 'privileged to receive it,' but that it is not at all normative for Christian life or ministry. By a peculiar sleight of hand, the whole ethic of celibacy is thus made irrelevant to any knowable values, yet one saves face for those still committed to it by talking mysteriously of a gift given to a few for 'the sake of the Kingdom' that is precious, but irrelevant to most people, and so can thereafter be dismissed from any bearing on one's own ideals.

What kind of a 'gift' is this? Why would the 'Holy Spirit' want to do something like that to someone? What is the Holy Spirit doing anyway? Mysteriously dropping a blight of impotence on a few 'pour encourager les autres,' to quote the famous line from Voltaire's *Candide?* Does the Holy Spirit go about secretively lowering a certain group of people's natural libido, so they have lower levels of sexual energy than others and thus can remain continent? Or perhaps does He lay such a heavy trip of sexual fear upon these few (obviously with a little help from certain ecclesiastical, cultural institutions) that they can successfully wall themselves away from experiencing that need? With a divine Friend like that, who needs an enemy? Can there be a special, arcane ethic reserved for a few which doesn't relate at all to the economy of humanization normative for Christians as a whole? What is this special grace that is the enemy of natural life? What is this way to Heaven which is the enemy of the processes of Creation? Does the God of the 'other world' cancel out the God who made the world 'in the beginning'?

These are the theological questions raised by such an idea of celibacy as a special and higher 'gift' of the Holy Spirit. Such language is thrown into total jeopardy when it is no longer even regarded as an ideal for the converted Christian as a whole, and becomes confined to an obscure corner to be honored with a quick nod of the head and then passed by to go about those things which are seen as normatively conducive to good human life.

The defense of celibacy by those who remain in it has become similarly frayed and tattered. It is common for the liberal cleric to concede that celibacy is not normative for the priesthood, but to add something vague about celibacy as more conducive to 'full-time ministry.' Such 'full-time commitment' is then blessed with language about being totally devoted to the 'building of the Kingdom,' which those who are not similarly 'undivided' cannot achieve to the same degree. But what does a monolithic devotion to a set of professionalized services have to do with being either 'eschatological' or 'building the Kingdom'? Why wouldn't a more pluralistic life style, which includes many relationships; which incorporates love, friendship, marriage, child-

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raising, professional, social, political and cultural concerns be a better image of that full-bodied life that 'builds the Kingdom' than a monolithic devotion to such a profession? Is there something about being 'onesided' that is particularly heavenly? Would perhaps being a full-time militarist, doctor, prisoner, mental patient or racketeer be similar 'eschatological'? All of these might similarly force one to opt for unmarried life in order to inhabit a totalistic institution or pursue a demanding profession that demands exclusive devotion of time and energy.

The very notion that one is better equipped to pursue a ministry 'full-time' because one is unmarried is itself a questionable proposition. Everyone has much the same needs for sleep, food, recreation and companionship, whether one is single or married. The typical executive who works at his job with single-minded devotion is probably much more 'full-time' in his work than the typical celibate priest. An analysis of what a parish priest actually does with his time each day, in contrast either with married ministers or professionals with demanding occupations, would quickly reveal the meaninglessness of this proposition of 'full-time' ministry among the celibate. But it is more important to ask why such a notion is seen as having anything to do with living a redemptive life style and why it is peculiarly labeled 'eschatologocial.'

Origins

Some time ago I attended a meeting of the bishops' liaison committee with leaders of the Society of Priests for a Free Ministry. Bishop Bernardin, at one point, defended the normative character of celibacy by proclaiming that it is established by the New Testament. I replied by quoting the passages from the Pastoral Epistles which show that the New Testament concept of the church was modeled after the communal family, and the normal requirements for ministry were understood as identical with those qualities which make for a good father, husband and family man. Sensing perhaps that his acquaintance with Scripture was too shaky to enter into debate on that ground, the bishop withdrew to the high ground of spirituality, and spoke eloquently of celibacy as 'eschatological.' I replied that actually it was contrary to an ethic of building the Kingdom, in its Roman institutionalized form. It was much closer to the ethic of the totalitarian institution, such as prisons, armies and mental asylums, which demand a similar monolithic and total control that excludes interpersonal dependencies. The bishop then simply declared dogmatically that the bishops were totally committed to celibacy, would not hear of any criticism of it and that was that.

Clearly here was a practice that had lost its own original rationale so completely that even its perpetuators could no longer remember what it was all about. The defenses of it preserve scraps and pieces of a once mighty and coherent, albeit incorrect, view of man and the universe, which has collapsed and which, cited outside this original world view, no longer has any real meaning or point of reference. Let us return to the roots of this view and briefly reconstruct that world view in which celibacy appeared as the normative ethic, not only for priests and 'religious,' but for all converted Christians.

The word 'eschatological' comes from the Greek word 'eschaton' which means 'the end'; i.e., the end of the world, or the apocalyptic overthrow of the spatial-temporal creation and its replacement with a heavenly world beyond space and time. This idea fled to the periphery of Christian theology until it was revived by recent Biblical scholarship. It was redeemed from its embarrassing mythological primitivism by scholars such as Rudolf Bultmann, who demythologized it and interpreted the 'eschatological' as an inter-worldly ethic of encounter with the Ultimate. However, it is doubtful whether this interpretation fully preserves the dilemma toward finite creation and its redeemability posed by literal eschatological thinking. Moreover, New Testament scholars must seriously consider the tenuousness of identifying a late apocalyptic idea of the 'eschatological' with a 'messianic ethic of the Kingdom.' Hebrew messianic hope was futuristic but this-worldly. Its hope was for the fulfillment of creation, not for its abolition. The vision of the future messianic age in the prophets assumes that there will be marrying, birth and death and all the other life processes in the Kingdom, but only the order of sin and apostasy from God's will will be overcome. The messianic age is not one of a flight from earth to Heaven, but rather where God's will is done on *earth, as it is in Heaven*. Heaven is not a supernatural 'place' to which one goes by abolishing the earth, but the mandate for what should be done on earth.

However, during the period from the Maccabees to the Jewish wars (200 B.C. to 100 A.D.), a change took place in the messianic tradition in Judaism. Under the pressure of repeated experience of imperial conquest and the frustration of all hopes of liberation as an autonomous nation, messianic hope became more and more radicalized and cut off from continuity with finite created and social life. Not only sin, but the very limits of finite spatio-temporal reality came to be seen as an obstacle to the fulfillment of human hopes. This view was expressed in the apocalyptic writings of this period.

The Apocalypses were influenced by two strains of dualistic thinking; Persian dualism with its view of world history as a struggle between a good and an evil power, ending in the overthrow of creation and the establishment of a new super-mundane world beyond history; and Greek dualism with its division of reality into spirit and matter; the Immutable and the Mutable. Only with the incorporation of these two alien forms of dualism into

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messianic, futuristic thinking, did Jewish future hope come to define the Age to Come as one which is supermundane and eternal and arises after the 'end of this world.' Yet even this development did not abolish this-worldly messianic hope. Rather it created a bifurcation in this hope, where a this-worldly millennium was expected, to be followed by an eternal world after the end of history. Christ, in the Jewish apocalypses, was defined as the king of the millennial age, whereas no Messiah is needed in the eternal age, but only the direct reign of God. Thus messianic thinking ultimately differentiates itself from eschatological thinking.

It is improper to say that such an eschatological hope itself produced a celibate ethic within Judaism, however. The eschatological sects at the time of Jesus did not seem to have practiced celibacy. The view that the Essenes were celibate comes from Josephus' tendency to assimilate Jewish sects into Greek philosophical sects for the sake of apologetic conversation with the Hellenistic world. If some of the Essenes did practice celibacy, it is probably because some of them had already assimilated eschatological thinking into Greek philosophical dualism. The Dead Sea Scrolls speak of the Essene communities as being married. The Zealots did not practice celibacy, but rather were found always in married communities. The final stand of the Sicarii at Masada at the end of the Jewish Wars found these messianic guerrilla warriors living in their fortress together with their wives and children, all of whom committed mass suicide together rather than surrender to the Roman conquerors.

An eschatological ethic in an apocalyptic context was one of risk and insecurity, not one of anti-sexuality. Such a viewpoint did not suppose that men would not be married and have children, but rather that, having these as normative Jewish life, they would nevertheless be forced at the time of crisis to 'leave their wives and children' and 'take to the hills.' They would have to sever the ties and security which linked them to the ordinary life processes and live the life of the guerrilla resistance band in the caves and desert areas of Judea. This is undoubtedly the kind of eschatological ethic of risk and insecurity referred to in the apocalyptic passages of the synoptic gospels (Matthew 24, 4-26: Mark 13, 5-37; Luke 21, 8-26).

Such descriptions of leaving wife and child and all social ties does not imply the institutionalization of a childless, unmarried state, but rather the disruption of all institutions, by those who are *already married and parents*. An institutionalized celibate state, far from being a development of such an ethic, is actually the abolition of the whole framework in which such an ethic was meaningful. It represents the substitution of an alternative and much more total security system which wards off one's ability to suffer any such risk and insecurity. The kind of eschatological ethic spoken of in the gospels cannot be institutionalized at all, least of all by monastic life, but must be lived in the context of a real and unique crisis which forces one to disrupt all institutional ties and step outside all security systems, while still being very much torn and divided by the continuing reality of such ties in one's life.

How did the eschatological ethic come to be interpreted in terms of institutionalized celibacy? Essentially this came about through the translation of the apocalyptic dualism of historical crisis into the Greek philosophical dualism of body and soul. Heaven was no longer seen as breaking in and disrupting the order of society, overthrowing evil structures and creating a new possibility of redeemed life on earth. Rather Heaven was seen as statically located 'above.' It is the spiritual realm that corresponds to the 'soul,' as the earthly realm corresponds to the 'body.' The ethic of the Kingdom now was seen as one of 'mortification.' In a Platonic manner, salvation was seen as the adoption of a death ethic of lifelong struggle to withdraw from social and physical processes and to live the 'angelic life' 'as though not in the body.' One withdrew not only from economic, political and cultural processes, but from the physical processes of life, such as eating, sleeping, bathing, all physical enjoyment, and especially from sex, as the expression of all those life processes that 'keep the world going.'

Such an ethic of asceticism, however, did not demand a withdrawal from marriage as an institution necessarily. It was sex and procreation that were to be eschewed. Both St. Jerome and St. Augustine express the opinion that, if all humanity were to follow the Christian way and cease to have children, the world would come to an end the faster, and the Kingdom of Heaven dawn. Both feel that there is no need for Christians to have any further children, since there have already been enough people to populate Heaven. Christians should leave carnal generation to the pagans and concentrate on the second birth of spiritual regeneration of the soul. Sex was seen as the primary symbol of that filthy carnality which draws the soul down from its 'heavenly heights' to 'wallow in the flesh.' To eschew marriage was simply the most likely way to keep away from sex, but the ascetic writers also urged the married to withdraw from sex as well and become wholly continent.

This ideal was held up, not only to 'monks,' but to all Christians. Those who could not achieve it were regarded as second-class citizens spiritually. They lacked the full 'gift' of Christian conversion to the life of grace. Originally this was a monastic ascetic ethic, not the ethic of the ordinary ministry of the church, which continued to be married, as they had been in the first century of the church. But, more and more, the ascetic writers, who were the intellectual and pastoral leaders of the church in the fourth century, insisted that the ministry particu-

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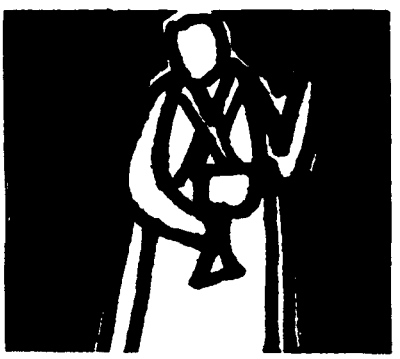
larly must set the example by following this 'way of perfection.' Since most of the priests were married, they should practice continent marriage.

Again we see that it was not the unmarried state *per se*, but antisexuality that was the heart of the celibate ethic. Christian conversion was identified with withdrawal from all things 'of the flesh' and the exclusive concentration upon that spiritual world of the soul where one lived literally as though 'not in the body.' Such a life was identified with the life of prayer. Jerome and other writers insist that the priest, whose ministry is that of constant prayer, must therefore be wholly continent, since it is impossible to pray and live sexually at the same time.

Thus it was in the context of this world view that all



the language about 'being undivided,' having a 'full-time ministry' of exclusive devotion to 'divine things'; celibacy as a 'gift of the Spirit,' and the 'heavenly' or 'eschatological' ethic had meaning. Once this world view and all its psychological and anthropological and even theological underpinnings have evaporated, as they have in contemporary Christianity, these phrases live on as odd leftovers from a world view which has disappeared. Once outside this context, such phrases have lost their original context and no longer have real meaning.

What then do we do with the institutions which we have inherited from this ethic today? Can we take the form of institutionalized celibacy which we have inherited in the priesthood and the religious orders and pour a new wine of sexual liberation into them, keeping only the form of celibate communal life, but no longer demanding that that be a sexless life? This is undoubtedly the path which many radical innovators in contemporary Catholicism would like to follow, in more or less well-thought-out ways. I would suggest that any such effort to pour this kind of new wine into *those kinds of old wine skins* will most likely be a total institutional and personal disaster!

There is simply no intellectually honest way of substituting a celibate life, designed to safeguard the virgin life, of original asceticism for an unmarried but sexually active life and pretending in any sense that this is an authentic 'development' of Christian celibacy! The church Fathers would have had quite another name for that. They would have called it 'fornication'; the lowest and most bestial form of life, cut off from all possibility of redemption, in their view. Such a practice for them would have fallen not only far below the shining life of virginity and the second-class life of widowed or married continence, but even far below that grudgingly conceded third-class life of procreative marriage.

We must be clear about the radical break involved in the anthropology that supports a liberated sexual ethic, and the impossibility of adapting ascetic institutions and cultures to this new viewpoint. Intellectually there is no way to fudge oneself into a continuity between these two opposites. Neither the form nor the content of the ascetic tradition can support such a new content. As a result those, whom I have known, who have actually moved beyond fantasizing, and have attempted to adopt a sexually active life within a celibate institutional form have suffered destructive psychic upheavals far deeper than they expected and found no resources for guidance or healing within the culture and social form which they occupied. On the contrary their very continuance in a celibate institutional form itself generated guilt complexes which their new intellectual position could in no way master on the deeper psychological level.

Celibate culture derives from a view of women and sexuality which is both narcissistic and sexist. Sex is viewed as 'polluting' and carnal. One either shuns women or, if one "uses" them for "relief of concupiscence," one can do so only in a depersonalized way that eschews real interpersonality. Valid sex within marriage, on the other hand, is assimilated into a property relationship, where the body of the wife is viewed as the exclusive property of the husband, and children as the 'proof of virility.' Those who have been deeply molded by this double tradition of narcissism and male sexism are very unlikely to be able to break with the taboos of both marriage and celibacy simultaneously and move directly to a sexual ethic of mature inter-personality outside of the form of marriage. The enormous tendency is for such a relationship to be handled psychologically simply by degenerating to that depersonalized ethic of uncommitment, and 'relief of concupiscence' that was the traditional rationalization of clerical concubinage.

In short, what we are saying is that the form and culture of traditional celibacy confine a person to attitudes and modes of operating which are incompatible with a liberated sexual personalism. The effort to pour the wine from such a new option into the wine skins of a celibacy, built upon a sexist concept of sexual relationships, is likely to result in disastrous psychic dislocations. One must break with the outward structures of the celibate form altogether in order to create an entirely different form and culture that might be appropriate to a personalist and non-sexist view of sexuality within the context of loving and responsible relationships. What

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that form will be and how it may also reshape the institutions of marriage is as yet unknown. But one thing is sure; the commune cannot be built from the cultural and institutional building blocks of the celibate rectory or the convent. There must be a radical and thoroughgoing thinking-through of a new world view, in all its dimensions, and the development of a new social form of human relationships that will really be adequate and suitable to contain such a world view.

What then remains of what was traditionally called the 'eschatological ethic'? Surely no one would want to forbid someone to opt for a monolithic life style of exclusive devotion to a profession, to a life of service or to a life of study and contemplation. But it is questionable whether such 'singleness of mind' can be regarded as an ethic that is especially suited to 'building the Kingdom,' in the Biblical prophetic sense of that term.

The anthropology of body-soul dualism that was the foundation of traditional asceticism contradicts a Biblical sense of man and creation that can found a theology of redemption that redeems rather than merely flees from real life. The monolithic withdrawal into the life of the mind runs counter to that concrete and pluralistic kind of life of real affection and commitment that is expressive of a redemptive concern for the world. The oft-stated view that by withdrawing from an 'exclusive relationship' with one person, one is 'freeing oneself' to love and be the father of everyone, rests on a very peculiar view of the psychology of human relationships. Its 'exclusivity' is that of the private property relationship of the male over the female in the sexual relation, and not that of real interpersonality. Further it ignores the fact that no one can love people 'in general.' One loves and serves only in real and concrete situations and commitments. In this sense the ethic of withdrawal and non-commitment had created bad theology and bad models of ministry for the church.

There is to be sure still an ethic of risk and insecurity that is relevant to an idea of radical prophetic witness. This has a place in an ethic of Kingdom-building. But this ethic is aborted when it is institutionalized as a childless, loveless, uncommitted state. The very meaning of an ethic of risk means that one has real loves and ties which are risked. One does indeed have 'wife and child,' but lives with these with a provisionality that knows that sometimes one must throw up this comforting and nurturing context of daily life in order to witness to the crisis between man's ways and God's demands. In this respect the total security system represented by clerical or monastic life is no more and probably less conducive to such a disruption of the routine and securities of daily life than marriage. Marriage and ecclesiastical celibacy represent institutionalized routines of daily life, and both are equally disrupted by the real living of a prophetic witness of risk that forces one to break with such securities.

But finally we must see that what has been called an 'eschatological ethic,' even in the Biblical sense of radical disaffiliation with institutionalized securities, cannot, by itself, be seen as the whole story of a redemptive, messianic ethic of 'building the Kingdom.' Redemption is not merely repudiation of society and creation, but the transformation of society and creation from an alienated, oppressive form to one which can become a vehicle of God's Presence on earth. The ethic of a faithful 'tending of the Garden' is as much a part of a redemptive ethic, as the occasional need for the breaking of ties and radical disaffiliation with debased social structures. One departs occasionally from the life processes of ordinary society, not in order to reject what is 'natural' in them for the sake of the Kingdom, but in order to reject what is unnatural and dehumanized in them in order to redeem natural life processes to become better vehicles of humanization.

This must be the authentic ethic of the Kingdom that is in continuity with a Biblical view of Creation. Within this perspective it seems to me that the pastoral ministry of the nurture of life in its ordinary life-processes is the normative ministry of the church, whereas the prophetic ministry of radical insecurity operates on the transcendent horizon where human society must make radical breaks with a dehumanized past in order to rise to a renewed vision of the fullness of life. This latter kind of prophetic ministry really cannot be institutionalized at all, but it must rise 'in the Spirit.' It has nothing to do with institutionalized celibacy, moreover. On the other hand, the pastoral ministry is probably normatively expressed by those who cultivate the ordinary nutritive processes of life that build full persons and human communities. It is this pastoral ministry which, in the New Testament, is seen, normatively, as a married ministry and its ethic and qualifications modeled after the sort of experiences which equip people to be a loving spouse, parent and builder of a familial community.

MICHAEL DIEBOLD

SNOW

So
They go
The white crowds
Of proud small facts
Blown into soft stacks
Each fixed in tense formal
Endlessness until the sun
Astonishes wonders lovely spun
Consider now what yesterday bloomed
As thick as stars as perfect and as doomed

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THEY'RE SENDING DELINQUENTS BACK HOME

JOSEPH P. FITZPATRICK

Closing down the correctional institutions for youth

A year ago, the nation was jolted by the announcement that the State of Massachusetts was closing down its correctional institutions for youths. The vision of thousands of juvenile delinquents roaming the streets, creating havoc, evidently came to many a citizen's mind and was featured in many an editorial column. But Jerome Miller, the Commissioner of Youth Services for the State of Massachusetts, insisted that eighty percent of the youth in the institutions need not be there. For the twenty percent who needed special attention, small, decentralized programs would be found; as for the others, community-based facilities would be developed in the neighborhoods where the youths lived, and there, where they were at home and among their own, their needs would be carefully assessed and the opportunity given to them to develop into responsible adults. Florida began to phase out its correctional institutions two years ago. Illinois has just closed down two of its largest. And for the past five years the State of California has been paying local jurisdictions handsome sums of money for keeping youths out of the State correctional system.

What is going on is a quiet, steady change in the concept of juvenile delinquency, and a consequent steady revolution in the concept of youth services. It begins when any citizen, trained or untrained, visits a large city jail or juvenile detention center. What strikes the visitor is the fact that almost all the inmates are blacks, or Puerto Ricans, or Chicanos, or American Indians, or poor Southern or Northern whites who have migrated to the cities. This evidence means that either the poor are the only ones who ever commit crimes, or that the poor are the only ones put in jail or correctional institutions for committing crimes. Ordinary inquiry makes it abundantly clear that the second is the case. The system of legal justice, either on the adult or juvenile level, comes down heavily on the poor who are generally the helpless, and, for the most part, leaves the affluent and powerful almost untouched.

This is not because the persons who man the criminal justice or juvenile justice systems are evil people, or insensitive or stupid. Like any other human institution, the courts and correctional agencies have their share of ill-prepared or ill-placed personnel. But for the most part, they are serious, sincere and dedicated people. The problem is that they are caught in a system which often makes it difficult if not impossible for them to administer justice; they find themselves the gatekeepers of the interests of the affluent in a system which makes it difficult for them to perceive the interests of the poor. It would be hard to find another area of life where so many very good people do so much harm. It is this realization on the part of the court and correctional personnel themselves, and on the part of many others that has led to a determination to find a better way of assessing the behavior of the nation's youth and of providing the services for their development. This article deals with the problem of juvenile justice. But the same, and even more, could be said of the problem of adult justice. After all, there may be periodic upheavals in the juvenile detention centers or training schools; but things like Attica are still an adult phenomenon.

Two types of youth reach the juvenile courts of the nation and provide the subjects for correctional institutions: 1) juvenile delinquents, namely, children who commit an act which, if committed by an adult would be a crime. This would be auto theft, breaking and entering, assault, drug pushing, etc.; 2) persons in need of supervision (PINS cases as they are called in New York). These are children who are truants from school, runaways from home, young girls pregnant outside of marriage, or children whose parents can't control them. In other words, they are children with a host of tangled problems of growing up; they are not law-breakers, but children in trouble.

The first difficulty in the juvenile justice system is that, until very recently, no distinction was made in the juvenile courts between these two types of cases (New York made the distinction in 1964). The same procedures were followed for a truant as for an auto thief; and if the court decided to commit both for correction, both were likely to find themselves in the same institution.

It is clear that in PINS cases, the problem may not rest with the child at all. The home or the school may have become so aggravating or oppressive that the child finds no alternative but to escape it. Juvenile courts have recognized this since they were started, and, especially in cases of inadequate homes, the courts

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regularly seek to find a substitute. But in a large number of cases, there is a presumption that something is maladjusted about the child; his behavior must be corrected; he must be taught to conform. It is quite ordinary for society to see the truant or the runaway as a "bad" or "ill-behaved" child. Once he senses the image, the child will act the part; or, once in an institution with delinquents, the youth may learn the trade very well.

The case of delinquents is even more complex than that of the PINS. It is becoming clear now that the reason why the detention centers and jails are filled with blacks or Puerto Ricans or Chicanos today, is the same reason why they were filled with Irish and Germans back in the 1850s. It is the poor who have justice done unto them. The problem is very simply that we see the world from our own point of view; and when people act differently or pursue their own interest, we see it as a challenge to our own way of life or our own interest; we easily interpret this as a violation of "our" law (which it is) and deal with the helpless offender as a law-breaker. A whole range of unspoken understandings which come into play when we are dealing with "our people" are absent when we deal with "those people" and the adjustments of the law to suit the real situation of "our people" are not made to fit the law to the real situation of "those people." This is putting it crudely, but, basically, that is the problem.

I have often been struck by occasions when I have seen a police car pull up to a street problem involving a youth in an Italian section of the Bronx, especially when the policemen in the patrol car are themselves Italian. A wonderful little "people's court" goes into action on the street corner. People who know the youth and the youth's family may be present; a whole set of common understandings and perceptions go into play; the background of a common Italian life becomes the foreground; and the assessment of the youth's behavior takes place in a context of common experiences and understandings and values. The police may decide it is best to let the neighbors handle the case; or the neighbors may insists that it's a case the police should deal with. In any event, there is a community understanding of the issue and a community trust in the police. When the same Italian policemen find themselves in a black or Puerto Rican section, the scene shifts. The common understandings are not there; the community trust is missing. Behavior which may be quite acceptable to the neighbors may be identified as delinquent by the police, or vice versa.

One of the constant complaints of the urban poor is that the police deal harshly with the wrong people. When the youth gets to the juvenile court, the same problem takes place. Irish, or Jewish or Italian judges are generally dealing with black and Puerto Rican youths. They assess the behavior of black or Puerto Rican youth in the context of Irish or Jewish or Italian life, and the assessment is often inaccurate. It is a simple problem of perceiving the world from the viewpoint of another person—a difficult human achievement in any society.

What is perceived as delinquent behavior may be one of many things: (1) behavior which is understandable within the culture from which the youth comes and in which he is growing up; i.e.: what appears as a boisterous disturbance of the peace may be a street corner style; or a Puerto Rican youth who begins to live consensually with a girl under sixteen (a pattern which may be common in his family) may find himself accused of statutory rape; (2) behavior which is a response to the conditions of a neighborhood: as many a poor person has remarked: I would rather be caught by a policeman with a knife on me than be caught by an attacker without one on me; (3) a form of behavior which expresses the resentment of people who have suffered, i.e.: vandalism against businesses which may have forced people to relocate; (4) behavior in which the poor seek to pursue their own interests illegally when legal channels are blocked to them; (5) finally, the phenomenon of political action, demonstration, disruption has become common in recent years, leading to illegal behavior which is really related to the demand for social change, rather than irresponsible violation of the law.

In other words, what the courts face is not a problem of judging which behavior is a violation of law; but a complicated set of behaviors in a pluralistic society in a state of rapid change in which cultural differences, conflicts of interest, and responsible efforts at social and political change are thrust upon the court and it must deal with them in the context of conformity to or violation of the law. When the jury recently found the Tombs rioters not guilty, and New York District Attorney Frank Hogan criticized the decision as a "political statement" rather than a judicial verdict, he may very well have been correct. It was not a simple case of deciding whether behavior was a violation of law, but rather a case of interpreting the meaning of behavior in the total context of the human experience in

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which the inmates and the correctional personnel were involved. This was an adult case. But, on the level of juveniles, the same problem is continually present: what is the meaning of a youth's behavior? In the total context of the youth's experience, how is his action to be understood: as a cultural trait of his own people; or a response to the social situation in which he lives; or understandable resentment; or an effort to pursue his own interest in the only suitable way available to him? The assessment of a youth's behavior, therefore, becomes a critical issue in the matter of delinquency. What did the youth's behavior mean; and what does the court do about it?

This is particularly so in the juvenile courts where much more discretion rests with the judge than in cases of adults. The juvenile courts were founded on the principle that youthful misbehavior was not to be compared with adult criminal behavior; it was seen rather as a problem of growing up. Procedures were informal and confidential, and the judge was expected to deal with the case with the understanding and consideration of a parent. In theory this was ideal. In practice the ideal frequently failed, with the result that the child was exposed to the misjudgments described above, with none of the protective procedures which are built into the adult system of justice. This is being sharply challenged these days. The New York State revision of the Family Court in 1964 provided for counsel for the youth in juvenile court; the famous Gault decision of the Supreme Court requires counsel as a Constitutional right in juvenile cases; and in some courts juveniles are demanding jury trials instead of the confidential hearings before the juvenile judge. Care, therefore, in assessing the behavior of the youth, in interpreting its meaning, is particularly important in the case of juveniles.

In many cases, what the behavior means is the struggle of a youth for development in circumstances which are often aggravating, frustrating, or oppressive. The response to his behavior, therefore, must be a process of identifying his needs and providing for the youth a suitable opportunity to satisfy those needs. In this respect, the revolution in youth services has been taking place. The way to serve youths in trouble is not to segregate them in isolated institutions where, because of confinement, the sense of punishment is inescapable. Rather youths in trouble are better served by developing in their home communities and among their own people the capacity to provide opportunities for development for their own children.

One of the most successful efforts of this kind is the Youth Services Bureau in the Playa, a poor section of Ponce, Puerto Rico. Until three years ago this was the highest delinquency area of Ponce. It was marked with all the problems of a poor and disorganized community, high infant mortality, high school drop-out rates, unemployment and incipient drug abuse. The project has trained young people, all from the neighborhoods of the Playa, to work with its youths who were getting into trouble with the law. When any youth from the Playa comes to the court, these young people, youth advocates as they are called, are summoned to the court, discuss the case with the judge and, regularly, the judge simply refers the youth to the project.

The project has recreation programs, job training, tutoring, and a wide range of alternatives to conventional schooling which provide for the youth's needs. Slowly, through the intervention of the advocates, a trained community organizer, and a dedicated staff at the project, this poor community has developed a remarkable sense of self-confidence, a new assurance that they can take care of their own children when they begin to get into trouble. Children who might otherwise have been sent to correctional institutions never leave their homes, but find interest, concern, and the opportunity for development in their own neighborhood, among their own people.

What is happening now, parents who otherwise would have brought a troublesome child to the court, are now bringing the child directly to the project. With the help of the advocates, the problem is assessed by neighbors who know the youth, his family, and the conditions in which the youth lives. They intervene, not as a judicial or punitive institution, but as concerned friends. The effect upon youths and community has been impressive.

Another project, sponsored by the community in the East Tremont section of the Bronx, by Fordham University and the Vera Institute of Justice, has also had considerable success in the use of youth advocates as an alternative to the juvenile justice system. The Bronx project is also experimenting with a neighborhood tribunal, a group of carefully trained residents from the neighborhood who hear cases informally if all parties agree to come to them, and who work toward a satisfactory settlement of the difficulty as a group of interested and concerned neighbors.

These are simply two of many similar efforts toward the development in local communities of a capacity to deal with the problems of their own children, and to provide for their children opportunities for development in their home environment. The great value of local involvement is that neighbors of the same cultural and social background, living in the same environment as a youth, contribute invaluable assistance in assessing the behavior of their children, in interpreting its meaning, in identifying the needs of their children and the ways in which those needs can best be made.

As the correctional institutions are phased out, these community-based programs will become increasingly important. The Youth Development and Delinquency Prevention Administration of the Department of Health, Education and Welfare has just completed a nationwide program of dialogues, seeking to develop an un-

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derstanding among significant decision-makers about community-based programs to divert youth from the juvenile justice system. They are now moving toward the development of youth services systems which will provide the kinds of community-based facilities described above. As they become effective, hordes of delinquents will not be roaming the streets. Rather, thousands of youths who might otherwise have been caught in an inadequate and often destructive system of corrections, will find in their own neighborhoods and among their own people the support they need to guide them to responsible adult life.

IN LOCO PARENTIS

THE SCREEN

"We dance around in a ring and suppose,/ But the secret sits in the middle and knows." Something pretty close to this teasing couplet by Frost is the premise of many films. From the inexplicable behavior of the characters in these films, we are supposed to deduce the presence of some unobservable and unspeakable truth. The mystery in *Citizen Kane* was of this sort. But in many scripts this kind of representation is only used to make us believe in a significance that the writer and director are not really good enough to deliver. If the characters can only dance around in a bizarre enough ring, the filmmakers hope, we will suppose there must be some profound secret that sits in the middle of the plot and is worth knowing. But it ain't necessarily so.

Child's Play and *Play It As It Lays* are two films like this, hollow in the middle where the Tootsie Roll ought to be. The former is about a Catholic boarding school where the boys have taken to choosing sacrificial goats from among their own number to beat or maim. None of the boys will talk about this barbarism, but their Manichean behavior is reflected for us in an on-going feud between two faculty members, a grim-visaged Latin teacher, Jerome Malley (James Mason), who is loathed by the boys, and a robust English teacher, Joseph Dobbs (Robert Preston), who is popular as all-get-out. Dobbs feels things cannot be set right at the school unless Malley retires, and Malley feels he's being persecuted by Dobbs and the boys alike.

When you consider that the play this film is based on won five Tony awards, it gives you a deep and abiding respect for the Oscar. One might assume that a play so honored by drama touts must at least have some dramatic appeal—that the dialogue, the psychological confrontations between the protagonists, must be praiseworthy. But it ain't necessarily so. In fact, the only affecting scenes done by Messrs. Dobbs and Malley are monologues where each speaks to the film's listening poet (Beau Bridges) about what teaching has meant to him. While these speeches are very eloquent, the direct clashes between the two men seem strangely misaligned, as if, being the sort of teachers who always expect a stupid reply from students, both have in general lost the ability to listen to other people.

In the end it is revealed that Dobbs, the hero apparent, has been privy to—indeed, was the instigator of—the vicious conspiracy among the boys. We have had reason to suspect his satanic nature all along. His classroom, for instance, is in the basement of the school building. But any explanation either psychological or theological of why Dobbs wanted to inspire such evil is beyond the ken of this film. Dobbs simply *is* evil incarnate, the ending asserts; and we must either accept this or lump it. The trouble is that Dobbs isn't anything of the sort. He's only a stuffed-shirt, and suggestions that he's something more are hokum.

The secret sitting in the middle of *Play It As It Lays* is only the meaninglessness of the characters' lives. Maria (Tuesday Weld) is a former Hollywood actress, former mistress and former mother whose marriage is already on the rocks when the film begins. In point of fact, before we arrive on the scene she has already blown every possibility in her life in which we might have taken an interest. She married her director, but the marriage hasn't worked out for reasons that apparently have to do with their daughter. The daughter is now in a sanitarium for emotionally disturbed children, and the reason that the couple committed the girl apparently has to do with their marriage. So it goes, round and round. The film spoon-feeds us bits and pieces of Maria's story, but the meaning of any one always seems to depend on some other that we don't yet know. We are danced in the ring without ever being given enough of her background to find the center.

Ultimately the film tries to excuse its incoherence on the grounds of mental incompetence. From time to time we have seen Maria wandering over some very beautiful grounds indeed, on an estate somewhere. This turns out to be a mental institution, of course, and much of the film has been mad Maria's remembrance of some earlier time when she was remembering some yet earlier time in her marriage. (This twist is as old as *The Cabinet of Dr. Caligari* and as recent as director Frank Perry's *Diary of a Mad Housewife.*) What really drives Maria mad is the same thing that frustrates novelist-scriptwriter Joan Didion and Mr. Perry. Just as Maria scans her life without recovering adequate memories to explain what went wrong, the filmmakers are unable to find in their imaginations adequate symbols for her dilemma. Her life is not only meaningless to her, but to them as well.

Despite Perry's past experience with mad housewives, he elicits from his script no image better than the one

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that dominates Ms. Didion's novel—that of a rattlesnake. Interspliced throughout the film, as it was throughout the novel, this image still seems an unenlightening and arbitrary one—an ornament, a bit of flashy atmospherics like everything else in Maria's life. We often see Tuesday Weld in a full, front close-up in this film, and her face in repose approaches an expression of perfect blankness that is perhaps the only appropriate image Perry has discovered here.

COLIN L. WESTERBECK, JR.

TOWARD A THEOLOGY OF WORK

GEORGE ABBOTT WHITE

The Rise of the Unmeltable Ethnics

MICHAEL NOVAK
Macmillan, $7.95

The Workers: The Nader Report

KENNETH LASSON
Grossman, $5.95

The Hidden Injuries of Class

RICHARD SENNETT &
JONATHAN COBB
Knopf, $6.95

Report from Engine Company 82

DENNIS SMITH
McCall Books, $5.95

WORKERS is in, blacks and poor is out. Like a God-Almighty Swiss weathervane, publishers and writers alike have retooled for what looks like the next new "concern." Results, as might be expected, are a very mixed bag, with workers as expected, losing badly. We need to know why. Especially why highly-sympathetic, well-credentialed people in particular, fail not only to render working class experience somewhat theoretically intelligible, but also fail simply to capture it.

Michael Novak is a prime example. By now most non-readers will have hovered between Robert Alter's (selective) praise in *Commentary* or Garry Wills' damnation in *The New York Times Book Review*. "There is something dismaying," wrote Wills icily, "about an immoral book written by a very moral man." My feelngs exactly. And then I found myself beset by memories.

I was taught that although we had "differences," in America, we were all *Americans*. How then to explain childhood confusion when I learned of older brother's only half-innocent gibes at my Italian aunt (and his never-to-be-forgotten strapping by my uncle), father's angry slurs towards my mother's Hungarian-Catholic ancestry, her patronizing remembrances of "the Jewish people" she had known on the Lower East Side, and her painful, dramatic reenactment of slights suffered at the hands of WASP in-laws? Bewildering, for ethnicity, growing up in the Midwest, took on the texture of cream-of-wheat mixed with shards of glass as surnames became monosyllabic, clothing was strangely selected for "class," names of foreign cities were, as haltingly-remembered relatives, uttered once only to be cast into the pluralistic abyss.

College (my parents' simple dream, complex demand) was the stage where like tens of thousands of my Sixties generation, I saw, felt, ethnicity surface. There we "experienced" half a dozen lifestyles, were tempted by a dozen careers, and like New Left Leopold Blooms, enacted identifications that ran the gambit from Jew to Greek to black to proletariat before arriving, tentatively if nervously, at Us. And whether it was George the swarthy fireman at the corner station or the Tigers' new acquisition, a brilliant rightfielder with a "funny" name, no matter. At some marvelous moment we sensed we could chose who we were (or were to be) but before that self-transformation, History (personal and public) had to be raised from the dead.

Questions of history, authenticity, indeed, intra-psychic and collective identity then, are but part of *Unmeltable Ethnics*' search and confrontation. Written in an election year with much sympathy, I understand, for Senator Muskie, it contains a vast spectrum of voices that resurrect with passion and power. I hear Garry Wills very well, although one's heart rallies to Novak's defense. With confession, critique, tract; emotions ranging from blazing intimacy to a most distanced cool; he attempts a subject of immense seriousness: If, as FDR said, we all came over on a boat, what happened when we got here, what is happening to us now, and—politically—where do we go?

In over 300 pages, with many ideational and stylistic repetitions, we are told. We were victims and victimizers. Novak would have us exorcise self-hatred and rejoice in the density of our (essentially) European-Catholic pasts, take pride in our endurance, sacrifice, struggles for betterment, all the while making strong social and political demands as ethnic groups arguing for a larger slice of a static pie. We should not be afraid of expressing our emotions, in repossessing our ethnic heritage here and in the old Country. We must make that heritage an integral part of our (also) repossessed extended families. And like the Italian boy in *Catch-22*, we must not allow them to push us around either here or in Heaven.

So much for the heart. Engaging the head, Wills comes back to haunt. Words like "dismaying" or "alarming" don't begin to describe what happens when one leaves generalities to enter the specificity that energizes *Unmeltable Ethnics* but fails utterly—in rage,

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in silliness, in bold contradicton—to give it body. Wills rightly, to my mind, lashed that specificity's core when he wrote Novak's book "teaches . . . new hates."

Sad, but true. In demeaning and attacking the WASP, Novak has created a strawman for "victimized" ethnics. In doing so, he does not, however, explain much more reality than sheer hatred (of Johnny Carson, shy Quakers, Protestants trying to board buses in Italy) captures by the immediate shock of brutality pure (but ethically appalling) empathy. In fact, the dizzy fascination with hatred seems to retard a necessary self-consciousness. The specter of the omnipotent, omniscient (evil, but panty-waisted) WASP is dragged out whenever analysis lags.

Once again, willy-nilly, we hear the Garden myth (read Old World), learn of the good, earthy, vital people (read Catholics) who were in touch with the seasons and the land and whose institutions (read Catholic Church) were in touch with them. Why did they leave? Probably to extend the Garden. . .

Forget that the intensity of Catholic self-promotion verges both on racism ("They [the Irish] dominated the Democratic party and the Catholic Church in most places where ethnics arrived, and their markedly superior brokerage skills have kept them in places of dominance since,") and fascism ("Democracy is an invention for the prosperous," or "Democracy is in actual practice and in a very wide range of matters extremely fatiguing, inefficient, and a vast nourisher of illusions"). Yes, forget questions about who came, why, and what baggage *they* never unpacked, or that while ethnic poor rate sympathy those Hillbillies and redneck white trash are just more "rational," "unfeeling," "constrained," Protestant warlords.

Unmeltable Ethnics says intelligent things about how many people have been badly scarred by structured social insult, about the practical need for economic rather than exclusively "ethical" (thus costless) recompense for integration, and Novak is absolutely correct about who wrote America's history and those historians' audience. It's the rest that won't wash, as casual polemic reigns, hard questions are unpenetrated. His notion of the extended family (in the light of the women's movement) is as cheery and unexamined as are his fantasies about Yale lawyers. Most importantly, there is precious little sense that his ethnics need ever be critical about themselves, or change; that their retreat into ethnic enclaves should be but a regression in service of the ego, a waystation, before broader, fuller, more equal citizenship.

If Novak is oblique to the actual voice of his subject, Richard Sennett and Jonathan Cobb makes gestures. Novak read books, presumably talked with relatives and friends, ransacked his past. Sennett and Cobb, along with a small staff, conducted 150 "in depth" interviews about Boston over a year's time, "acted as participant-observers in communities, schools, in local clubs and bars." Their study is a sometimes rambling and wrongheaded, sometimes provocative and incisive meditation on ethnicity and work.

As with Novak, the seminal point of Will Herberg's *Protestant, Catholic, and Jew* (1955, 1960) is unconsciously acknowledged in that the melting pot metaphor is regarded as a polite but monstrously dissembling myth, and that the American succeeds to the extent he is *transmuted* to the WASP model by his work. The process of that Americanization (separation from ethnic community and extreme individuation as a result of work) is examined with a battery of sociological-psychological tools.

The Hidden Injuries of Class is perfectly up-front about its stance as its authors explore the delimiting and disabling effects of social class:

> everyone, in this society, rich and poor, plumber and professor, is subject to a scheme of values that tells him he must validate the self in order to win others' respect and his own. When the plumber makes this attempt, however, the feelings involved are quite different than when a professor does it.

Imaginatively, they argue that the way our society is structured *determines* that the plumber shall not only have fewer options, less choices, but no matter what the manifest result (making it in he suburbs, two cars, etc.), will latently suffer terrible psychic wounding which will take the form of intense feelings of inadequacy and shame, vulnerability and powerlessness. This is because, in our society people are judged by what they *do* rather than by what they *are*. In short, "society injures human dignity in order to weaken people's ability to fight against the limits class imposes on their freedom."

The argument would be much more convincing, however, if one heard it more often from working people—at length and truer to the rhythms of their lives—than from the authors and their massive intellectual taxi squad. In fact, Frank Rissaro and Dolly Soreno and Ricca Kartides and thirty or so other working people are nearly drowned out (or pushed offstage) by over ninety heavies, ranging from St. Augustine, Hobbes, Voltaire, Marx, and Freud, to Melanie Klein, Sartre, Bettelheim, Nabokov, and Levi-Strauss.

Other methodological "imbalances" are equally disconcerting. One learns that for "formal talks" working people were interviewed "at our office [Harvard Square,] rather than at their homes, because we found fewer distractions for long sessions, and, as we found, people preferred talking on some neutral ground."

(Neutral?) Further, the real problem with work, we sense, lies in repetition, boredom, lack of "creativity" or "fulfillment," since "the sheer physical degradation of the sweatshops and mills is gone for most." (Anyone missing a few million migrants, women textile workers, auto, steel, coal or rubber workers?) And where Novak was outrageously offensive about religion (with a few tasteless "ideas" about shocking Episcopalians at worship), at least he took religion and religious life seriously. That "topic" consumes one paragraph in *The Hidden Injuries* where naiveté is staggering. Why? because "we found organized religion little on the minds of the workingmen, and all attempts to raise the issue in relation

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to work, feelings of personal inadequacy, and the like fell flat. . . ." True existentialists, if working people don't talk (at length) about religion (before university-trained strangers), it doesn't exist.

The Workers has no hidden—intellectual-ridden—agenda. Nine lengthy portrait/monologues of and by a garbage man, maid, baker, coal miner, cabby, bricklayer, waitress, cop, and telephone operator, contain but two similarly-obtuse items: apt quotations before each subject "demonstrate" mere workers can think thoughts as profound as Jeremy Taylor or Zola or Thoreau; and the interwoven description/commentaries are sometimes annoyingly condescending, sometimes hilariously over-written (Describing that exotic beast, the garbage-truck, we see that "The garbage is momentarily displayed to the heavens. . ."). Small price to pay, for the bulk of this thick book is extraordinarily rich in language, personality, and social and political observations we desperately need.

The garbage man is a precise accountant of industrial production (or its lack) and ecological problems, the black maid explodes stereotypes in her arguments against welfare while illustrating how dreadfully hard the poor must work. If the baker surprises us in adopting two foster children from the county welfare department, the "ignorant" coal miner brings us "up short" in shrewd political discussions as he scans his copy of the *Washington Post*. "I love this job," muses the Greek soccer-pro turned cabby, "it's the best theatre in the world . . . when they come into this cab it's just like they come to confession." Our Southern waitress doesn't hide injustices she's seen towards blacks, nor does she jettison wholesale her own past. Commenting on the moonshot honeyjar she drawls, "God put that moon up there to light the earth, that's all. They should clean up the cities."

Report from Engine Company 82 is, even more vividly, the "thing" itself. Crisp in rapidfire narrative, it is also deeply thoughtful in reflective passages. Dennis Smith's story of his rock-bottom Irish-Catholic origins and his nine years at his South Bronx job is a truly remarkable document that in rich details and honest self-confrontations does not suffer in the least by comparison with *Catholic Worker* columns.

Smith is well aware that his courageous firefighting is, to use Sennett and Cobb's phrase, a "badge of ability" by which society constantly measures and judges him. He must pass demanding tests, follow complex and often idiotic and self-defeating rules, but like the workers in the Nader study, for him this work is *also* the means by which he is useful to society and like the English stonecarver/writer Eric Gill, Smith is not shy about work's spiritual essence: Labor is holy, leisure is secular. Company 82 answers more calls (11,000 plus!) in a neighborhood that also has more murders than any other in New York City. Certainly there are aspects of work intrinsic to specific classes, but Smith's story, unlike *The Hidden Injuries*, does not carelessly conflate what is crossclass: he understands the frustration felt by higher-paid emergency ward doctors when their O.D.d patients hit the streets for another fix, when sewn-up patients just don't return.

How, how does this *fireman* understand? Because every other alarm is false, because his buddies—Jerry and Charlies and Billy-O—are targets for deadly garbage cans from five floors up, vicious traps in constantly-burning dives, for frothing abuse from the poverty-stricken blacks and Puerto Ricans who people the neighborhood they serve. What keeps Engine Company 82 going? What makes their work "meaningful"?

Not only $10,950 a year—though that's important—or the excitement of continual battle—an urban Iliad—but also, as Simone Weil wrote so well, the concrete loyalty to a specific community of men and women and to the work itself. Certainly constant heroism (which they slough off), but also the old-fashioned sense of needed service for others that uplifts the intermixture of frenetic engagement, risks, and the everydayness of endlessly washing firehouse dishes and rolling up miles of excrement-covered hoses. Weil immersed herself for years and years in similar labor alongside her French brothers and sisters before she wrote a word. Like Gill, she saw that working people may indeed suffer the psychological litany of Sennett and Cobb, those "inchoate desires" which fragment them into "divided selves" for which they form "defenses," and even then, feel "defeated." Yet they, as Nader's garbage man, "get by," more, raise children, engage in union activity, dream dreams and hope hopes.

Sennett and Cobb quote a Robert Blauner (*Alienation and Freedom: The Factory Worker and His Industry*, 1967) to "show" that between "work-isolated" and "people-involving" jobs, "those who work alone in their labor find more satisfaction in their labor than those who must deal with people." I wonder. The moments of joy—yes, joy—in Gill's accounts of Ditchling Community in the 20s, in Weil's factories, in Dorothy Day's journeys across the face of America, in Nader's report and Dennis Smith's firehouse, are in which workers (all kinds and classes of workers) control the purpose of their work, have a voice in how and whom they work with, share justly in the fruits of their labor, and work *together*. And for all the literature on so-called capitalist countries, there is a growing literature to show us that the very same "alienation," "absenteeism," outright shoddy production, is occuring in advanced industrial "socialist" countries. Before hasty generalizations, we must look more carefully at workers, and work itself.

We have not heard the end—thankfully—but future writers on working people would do well to emulate a little-noticed but eloquent "study," Scott Paradise's *Detroit Industrial Mission: A Personal Narrative* (1968). Perhaps that priest elicited what he recorded in his many years of industrial immersion—study, conversation, friendship—even so, tenderness and tentativeness, sentiment that is not sentimental, prove sturdy "research tools;" they, and especially, eyes that will see, ears that will listen, and listen, and listen.

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BOOKS

Toward the fulfillment of FDR's manifest destiny

FDR: The Beckoning of Destiny 1882-1928

KENNETH S. DAVIS

Putnam's, $15

QUINCY HOWE

In this account of the first 46 years of Franklin Roosevelt's life, Kenneth Davis has fused his biography of the man and the history of the time into a single narrative. In so far as the biography is concerned, those years carried Roosevelt up to the evening of October 1, 1928 when he reversed his previous decision to reject the Democratic Party's nomination for the governorship of New York State. In so far as history is concerned, its tides picked him up and swept him on to a destiny in which he had long believed. Mr. Davis' narrative begins with a full and fascinating account of his hero's family background, childhood and boyhood, emphasizing the contrasts between the traditions and certainties that surrounded the young Franklin with the larger, changing world outside. It says much for the strong, close ties of the Roosevelt family and still more for its youngest member that he displayed at once an unfailing capacity to make the most of his advantages.

From 1896 to 1900, Dr. Endicott Peabody's Groton inspired in the shy schoolboy that sincere and simple Christian faith that remained his lifelong spiritual undergirding. He also accepted with the same reverence the school's conventional, educational and social values. At Harvard, his aristocratic aplomb—not to say his snobbish gall—gained him two notable scoops for the *Crimson*, the college daily paper of which he became the president his senior year. His gentle and sympathetic father had died in his mid-seventies during Franklin's freshman year. From then on his Delano mother—just turned fifty—fastened herself to her only child whom she coolly described as "not a Roosevelt at all, but a Delano." In 1904, during his senior year, Franklin as coolly informed his mother whom he had not consulted in advance that his cousin Eleanor, the niece of Theodore and daughter of Franklin's godfather, Elliott, had accepted his proposal of marriage. The recent death of the tragic, alcoholic Elliott thus cast the President of the United States in the welcome role of surrogate father of the bride at her wedding in the spring of 1905. Whatever else the connection betokened, the precocious groom had scored a political grand slam.

In 1908, as a bored young clerk in the New York law firm of Carter, Ledyard and Milburn, Roosevelt informed his young associates that he planned soon to leave the law for politics, with the White House as his destination. Duly impressed, they accepted as a matter of course his frank announcement of his projected itinerary based on his Presidential cousin's triumphal progress from Assistant Secretary of the Navy to Governor of New York to President of the United States.

FDR's activities, like TR's before him, did not occur in a backwater or a vacuum. Both men sought and quickly found the spotlight. FDR's political debut coincided with TR's well-publicized travels in South America, Africa and Europe. The subsequent Taft-Roosevelt split projected Woodrow Wilson to the White House and Franklin Roosevelt to national prominence. After Wilson had won the Presidency and Roosevelt a second term in the State Senate, Josephus Daniels as Wilson's progressive, pacifistic Secretary of the Navy invited TR's young Democratic cousin and counterpart to come to Washington as Assistant Secretary. As Republican Senator Elihu Root of New York pointed out to Daniels at the time: "Whenever a Roosevelt rides, he wishes to ride in front."

During the more than ten years between the summer of 1910 and the fall of 1920, Franklin Roosevelt spent most of his waking hours and nearly all his energies performing the duties of the political offices he held and preparing to win more of the same, Although he never rose to Washington's highest echelons, his duties as Assistant Secretary of the Navy gave him a wide range of political experience at the national level and wartime experience that proved of incalculable value throughout the Second World War. In 1918, the same political considerations that had helped dictate his marriage to his cousin Eleanor in 1905 now helped him save that marriage by dictating his break with Lucy Mercer. That break not only saved Franklin for Eleanor and Eleanor for Franklin, it also permitted that crusty, little, old ex-newspaperman Louis Howe to devote his selfless and expert services to the advancement and fulfilment of Roosevelt's Presidential destiny.

Kenneth Davis' grasp of his book's time-span gives meaning and direction to the narrative it unfolds. He sees Roosevelt as the final, almost perfect product of an American way of life that ended with the outbreak of the First World War. And because Roosevelt embodied some of the best elements in that way of life he responded nobly to the challenges of both world wars and of the years between them. Before Wilson led America into the First World War Roosevelt had seen him sign the first tariff-cutting bill since 1846, establish the Federal Reserve System, and sign the bills setting up the Federal Trade Commission and approving the Clayton Anti-Trust Act. Two decades later Roosevelt's New Deal brought forth an even wider range of social security legislation.

But Roosevelt had few contacts with Wilson's New Freedom. His duties at

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the Navy Department and his admiration for his wife's Uncle Ted made him more sympathetic to the Republican Party's New Nationalism than to the Democratic Party's New Freedom. During Wilson's fight for the League of Nations Roosevelt joined many other loyal Wilson men in backing the reservations proposed by Senator Lodge but rejected by the President. Mr. Davis, in his narrative, depicts Wilson as a moral prig whose all-consuming sense of his own righteousness sealed his own doom. No wonder Roosevelt, during the Second World War, declared again and again that he had learned from Wilson no more important lesson than what to do and what not to do to prevent history from repeating itself.

Yet thereby hangs a paradox. Like other historians of Wilson's and Roosevelt's later years, Mr. Davis contrasts Roosevelt's successful wartime diplomacy with Wilson's wartime failures. But if Roosevelt's life ended on a note of triumph and Wilson's on a note of defeat, how do their records compare today? In eschewing the errors committed by Wilson from 1918 through 1920 did not Roosevelt during his last years commit himself, his party and his country to a continuation of the expansionist, big-navy, manifest-destiny policies that the first Roosevelt learned from Admiral Mahan at the turn of the century and that the second Roosevelt later learned from the first? David Halberstam's *The Best and the Brightest* suggests that the legacies of Admiral Mahan and Theodore Roosevelt have remained alive and well for the past quarter-century among many of Franklin Roosevelt's associates, successors and disciples. The self-imposed assignment that Kenneth Davis' book so ably completes rules out any development along these lines. For its readers, on the other hand, new fields of speculation emerge.

Journey to Gorakhpur

JOHN MOFFITT

Holt, Rinehart, $7.95

EDWARD GLYNN

This is primarily a religious book, and is so in the best sense of that word. It is written out of a profound sensitivity to and reverence for the mystery of Ultimate Reality that we in the West call God. It records the similarities in the separate journeys toward communion with that mystery that have been made by individual persons (including the author) separated from one another spatially by thousands of years and culturally and religiously by distances equally great. "Truth is one: the sages give it different names," is the way the oldest Hindu scripture, the Rig-Veda, verbally expresses what these separate journeys phenomenally express. Besides being religious, the book is richly many other things. It is theological, historical and necessarily personal.

The sub-title, *An Encounter with Christ beyond Christianity,* reveals its content and purpose far more than *Journey to Gorakhpur* does. The author, John Moffitt, writing primarily for "Western Christians with no knowledge of Hindo or Buddhist thought," is seeking to present here "evidences of Christ's working beyond the bounds of organized Christianity." In doing so, he records what he came gradually to see only in the process of writing—his own unchartered journey of exploration and discovery of a destination "whose promise he can only dimly surmise."

Moffitt's own religious past uniquely equips him for the purpose he set for himself in this book. Born into Pro-

REVIEWERS

GEORGE ABBOTT WHITE, co-edited, with Charles Newman, the recently published *Literature in Revolution* (Holt, Rinehart).

QUINCY HOWE is the author of *Ashes of Victory* (Simon & Schuster).

FATHER EDWARD GLYNN, S.J., teaches in the Theology Department at Georgetown.

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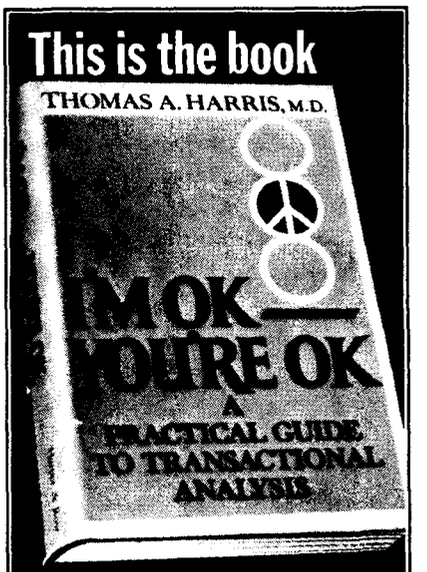

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testant Christianity of parents living in a small, conservative Pennsylvania town, after graduation from Princeton he successively came into contact with Buddhist and Hindu thought and eventually became a monastic member of the Ramakrishna Order of India, a Hindu order, and worked at the Ramakrishna-Vivekananda Center of New York. Then in 1963 "some inner necessity cut me loose from my Eastern moorings and piloted me back to the Christian sphere of influence." He became a Roman Catholic.

Invited in 1970 to write this book, he journeyed in the late summer and fall of that year to India and the Far East to renew acquaintances with modern Hinduism by contacting men who knew it both from practical experience and from study. Four episodes on one leg of his journey—an automobile drive from Banaras on the Ganges to Gorakhpur—provided the author with experiences that subsequent reflection upon prompted him to see as symbolizing the four basic types of Hindu religious aspiration in particular and Indian spirituality in general. This insight in turn provided him with a fourfold literary structure for presenting his evidences of Christ's working beyond Christianity. He devotes a chapter to each type of spirituality as it is characterized primarily by a response to the voice of intuitive wisdom, the voice of devotional self-giving, the voice of conscious discipline or the voice of service and human community. Each voice he portrays indirectly by describing, through examples from India's religiously important writings and from the lives of her holy men and women, responses that in a particularly dominant way correspond to a particular voice. The reader is thereby also introduced to the religious history of India. Interspersed throughout the presentation are several of Moffitt's own poems that were prompted by his past religious and travel experiences. (He has published three books of poetry.) A final stimulating chapter is an inquiry entitled "Toward the Source of the Voices."

Behind this whole book lies the question of what do Christians mean when they use the word Christ. What is the reality of the mystery that we gropingly point to by that word? If we are talking about the mystery of Ultimate Reality when we use that word, we are not only being religiously provincial but also confusingly imprecise since the word Christ within the Christian tradition is a word attempting to point not to the whole of the mystery of Ultimate Reality that we call God but only to *the* reality of the mystery that we call Son. For the word Christ does not also say Father and Holy Spirit. In fact it most accurately says the Son (or Word) made flesh. (We are here talking about the meaning that the word Christ came to gradually attain within the Christian tradition, not, for example, what the word Christ meant in the Jewish world of Jesus and the men and women who first followed him.) Since there obviously was a time when Christ (meaning here the Word made flesh, Jesus of Nazareth) was not, but never a time when the Son (or Word) was not, to ask the question that Moffitt continually asks throughout this book—Is it the voice of Christ that is coming to expression in the voices of intuitive wisdom, of devotional self-giving, etc., to which the Buddhist and Hindu traditions are responding—is not to ask the question that he really wants to ask. That question is whether the various voices to which the Buddhist and Hindu traditions were responding centuries before Christ (before—to use the language of the Fourth Gospel—the Word became fully in the flesh in the life, death and resurrection of Jesus of Nazareth) and continue to respond today are various voices of the one mystery of Ultimate Reality that we call God. Whereas the question about the voices of Christ tends to confuse, the question about the voices of God is religiously most important and must be asked.

Moffitt does finally ask his question in terms that express this question concerning the voices of God. "Could this conceivably be the Christ that Jesus actually intended his disciples to preach to the Eastern nation—the Christ that John seems to have indicated: a God who manifests himself daily, hourly, in the motions of wisdom, love and service?" The reality that the author means here by Christ is a reality, "whether within Christianity or out, of an immediate presence." More precisely, "This Christ of the living moment is the timeless reality incarnated in time." Wherever the timeless reality is incarnated in time, the voice of

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the Christ of the living moment is coming to expression. Moffitt himself doesn't directly draw that conclusion. He deliberately contents himself to presenting data from the religious experiences of India, asking questions and leaving to theologians the conclusions to be drawn.

Being a religious man the response given on the level of action to the voices of Ultimate Reality are more important to Moffitt than the response of intellectual speculation of the nature and the naming of the mystery of the Ultimate Reality that is coming to expression in the various voices. And that indeed is what is ultimately most important to each individual because, as Moffitt says, "Every man, whether he knows it or not, is on his way to self-fulfillment through communion with ultimate reality."

Gentle Genius: The Story of Felix Mendelssohn

GEORGE R. MAREK

Funk and Wagnalls, $10.00

The Mendelssohns: Three Generations of Genius

HERBERT KUPFERBERG

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BERNARD McCABE

When Schiller wrote of late 18th century Germany that only amongst the educated Jews could one find serious literary and philosophical discussion he had in mind families like the Mendelssohns and their brilliant *salon*. At Moses Mendelssohn's home in Berlin, Schlegel and Schleiermacher, the Humboldts and the exiled Mirabeau were regular visitors, as was every notable scholar who visited the city. Moses' children—the first generation of fully emancipated Jews in Prussia carried on the tradition. Dorothea, the eldest daughter, is perhaps the most interesting of this group; she was a real presence in advanced intellectual circles. A writer herself, she was well known for her association with Friedrich Schlegel. Her sister Henriette ran a salon in Paris. And so with the rest of the family.

Their brother Abraham, Felix Mendelssohn's father, had quite deliberately made music the special emphasis of his family's life. Felix and his adored sister, Fanny, both fine instrumentalists, and both composers, were the center of an intense musical activity. Every week in their Sunday afternoon *Hausmusik* parties they and their friends played the music of Mozart, Beethoven and Schubert, and Felix rediscovered old scores of De Lassus, Palestrina, and especially Bach. It is pleasant to picture those late winter afternoons in the Berlin of 1828, when a dozen young singers and instrumentalists would group around Felix, "pale and excited at the piano," and work at the *St. Matthew Passion*, unheard of for a hundred years.

He was a prince in that world. He was handsome, self-possessed, elegant. He knew what he wanted to do from a very early age: a child prodigy who, unlike Mozart or Schubert, never had to scramble for recognition and pay.

At sixteen he stayed and played music for two weeks in Goethe's house at Weimar. *Two weeks with Goethe*, basking humbly in the seventy-year-old sage's approval. Goethe never understood Beethoven, and did not even open the package of wonderful Goethe-songs that Schubert once sent him. But still, he was Goethe and the Mendelssohns could rejoice in his benediction.

Felix worked hard, was prolific and inventive, and in his rather short life composed a large body of music. Success came early and never really left him. There were naturally some tribulations but his path seems on the whole to have been unthorny. There were triumphs in Berlin, Hamburg, Leipzig, Vienna, Paris. Boston and New York tried hard to get him over for Dickens-style lionizings. But England sang and played and listened to and delighted in him most of all.

A perfect 19th-century tableau: Felix at the piano in the parlor at Buckingham Palace. The Queen, having first with her own hands removed a large, white parrot ("he sings louder than I do"), shyly attempts Mendels-

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sohn's *"Lass dich nur nichts dauern"* without a single mistake, and then Prince Albert obliges with *Er ist ein Schnitter, der heisst Tod"*—the accent more authentic this time. Then, when Victoria asks what she can do to repay him for the pleasure his music has afforded, Mendelssohn wants to see "the domestic arrangements connected with the royal children," and there is a joyous visit to the well-populated nursery.

His influence was probably most felt in England. Stanford, Stainer, Sterndale Bennett, all those now rather dim, rather stodgy makers of hymns and oratorios, spring to mind. But so does the sprightly musical intelligence behind *Iolanthe* and *The Gondoliers.* Bernard Shaw in the 1880's saw him as "more intelligent than Schumann, as Tennyson is more intelligent than Browning; he is indeed the great composer of the century." But Shaw also complained of his ease of manner, and attacked his "kid glove gentility, conventional sentimentality, and despicable oratorio-mongering."

His parents and near-relations were wealthy intellectual Jews. None of them was lazy or easy-going; they all had behind them a childhood of strenuous education and strenuous exhortation to work and do well. Some musical contemporaries, jealous of his rapid success, liked to suggest that he was a gentleman amateur, who had bought his way in. Of course nothing of the sort was true. Mendelssohn worked very hard all his life; in fact his early death may well have come from overwork. Still it is difficult, recalling the hard lives of Mozart, Schubert, or his contemporary, Berlioz, not to want to make some link between Mendelssohn's cushionings from day-to-day anxieties about survival and a certain quality of urbane, contented, uprisingness in his music, especially in the big, boring choral affairs.

Having said this, it's time to insist on his genius. So here's my quick short list of great works. Obviously the *Scottish* and *Italian* symphonies (perhaps the *Reformation* also). And the violin Concerto. There we have all Mendelssohn's grace, elegance, exhilaration, together with that delicate, finely-drawn melancholy familiar in his most Romantic moods, as in the beautiful *Fingal's Cave* overture, for instance, or in the *Variations Serieuses* for piano. All these I want to hear often. I even want to hear the *Spring Song* about twice more. I also want to hear often the early Octet, and most of the quartets, especially the E Flat (there's a superb New Music Quartet recording that Columbia should be compelled to reissue). The E Minor and F Minor quartets, and the two piano trios. . . .

His A Minor quartet is widely admired, but with its embarrassing homage-to-Beethoven it is just the sort of place where reservations crop up. Philip Radcliffe in his excellent short study makes the point. Passion and profundity are there, but although Mendelssohn yearned to emulate Beethoven, Beethoven was also the man with whom he had the least in common temperamentally. And he went most astray when trying obviously to be Beethoven-ish.

He met Berlioz in Rome in 1831; the two pleasant books under review both give interesting accounts of their confrontations. Berlioz and Mendelssohn—a perfect case of the kind of Faustian-Erasmian contrast in cultural temperament that Martin Green has discussed in his recent important book. For example, Mendelssohn's elegant melancholies are genuine and poignant enough, but his chagrins are never on the monumental scale Berlioz purposes. Berlioz wanted the heights and depths; think of the generous intensities of *The Trojans* (and its attendant blatancies). Berlioz's *Damnation of Faust* is surely a great triumph; but although Mendelssohn had some near-Faustian success with his strange, Goethe-inspired cantata, *The First Walpurgis Night,* the large gestures of romantic opera were not for him. He was careful, exact, a great master of counterpoint, and of the precise modulation, permanently *old-fashioned.* Not the loose and baggy opera, rather the more genteel ("confoundedly genteel," Shaw complained) medium of the pious oratorio: *Elijah, St. Paul,* the unfinished *Christus.*

Berlioz and he got on well in Rome. But Mendelssohn wrote in letters home ". . . a poseur. I do not like his demonstrative enthusiasms nor the despair he shows in front of women, nor the black-and-white grotesqueries of his genius." We know what he means. Yet Berlioz, characteristically, was more generous. He did hit Mendelssohn off in a famous phrase: "a little too fond of the dead." But we hear kinder words: "an admrable fellow. An enormous, ex-

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traordinary, superb and prodigious talent."

His contemporary stature was considerable. Chopin and Liszt, as Kuperberg shows, both saw Mendelssohn as their leader and spokesman. When Liszt wrote in the *Gazette Musicale de Paris* of the "new aristocracy of intelligence," the new (1831) middle-class ascendancy of writers and lawyers, and then complained of the still-depressed status of serious musicians it was Mendelssohn, as Marek remarks, who was there to claim and establish the 19th century composer's new position. Felix was of the *haute bourgeoisie*.

But grandfather Moses had walked at 14 from Dessau to Berlin with a peddler's pack on his thin humped back. Moses saw his sons, Simon and Abraham, found a bank that was to flourish in Germany until 1939, when the Nazis crushed it (and Mendelssohn's statue in front of the Leipzig Gewandhaus was pulled down). Now, of course, Moses Mendelssohn is remembered as an influential philosopher of the Enlightenment; *Commonweal* readers in particular may find the history of his impact on Jewish religion of interest.

He was always a fervent believer. As an Enlightenment philosopher he saw the need for his church—hopelessly out of touch with the times—to renew itself. It should discard its medieval manuals, with their arid quibbles on obscure points of orthodox doctrine, and return to the primitive sources of life, to the Old Testament, which was so little studied in the schools. It should abandon its heavy emphasis on legalism. Its services, conducted so often before passive audiences in a language few could understand, should adopt the vernacular. The church should give up its ghetto-mentality and engage itself in the intellectual and social concerns of the modern world. It should renounce its obsessive concern with orthodoxy and its narrow intolerance for other forms of belief, and enter into dialogue with other religions. Although Moses was condemned by some church authorities his influence was felt, all these matters were taken up, and the reforms were carried out. And his sons and daughters and most of their generation left the church.

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CORRESPONDENCE

(Continued from page 387)

The point is that "conditional amnesty" is really no amnesty at all, but merely a means of deflecting the issue, and defusing the pressure for justice for war-resisters. . . .

DEE CHARLES KNIGHT
Managing Editor, *Amex-Canada*
Published by Americans
exiled in Canada
P.O. Box 187 Station D
Toronto 165, Ontario

Reply

I must first say that I have profited from *Amex-Canada*—though admittedly not enough in the view of its managing editor—and would recommend it to those who wish to get additional information from those most immediately affected by the issue.

Mr. Knight accuses me of being inconsistent in my moral and political logic. It would have been intellectually gracious if the charge were accompanied by intimations of evidence. Alas, the charge stands naked in its assertiveness, vulnerably exposed to the chill wind of logic.

In the one instance where we disagree Mr. Knight does not inspire confidence. In my article I said that it was unproductive to quibble over what the term "amnesty" means if we could agree on the pertinent issues. I am not going to debate the nature of "real" amnesty. It *is* true, however, that people who regard themselves as supporters of amnesty differ on whether there should be conditions and, if so, what they are. I continue to participate in such discussions regularly. For the purposes of this exchange I merely note that the Catholic Bishops of the United States support amnesty with some lenient conditions and many other church leaders support unconditional amnesty. JAMES FINN

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